

E  
98  
I5  
I39  
NMAZ

# INDIANS AT + WORK



· JANUARY 1, 1936 ·

A NEWS SHEET FOR INDIANS  
AND THE INDIAN SERVICE

· OFFICE · OF · INDIAN · AFFAIRS ·  
WASHINGTON, D.C.





# I N D I A N S   A T   W O R K

CONTENTS OF THE ISSUE OF JANUARY I, 1935.

Volume III

Number 10

	Page
Editorial .....	John Collier ..... 1
Conference On Research and Planning .....	John Collier ..... 6
Sioux New Year's Celebration .....	Dr. Scudder Mekeel .. 7
A Visit to the Mescalero Apache Reservation .....	Mary Heaton Vorse ... 11
Chickasaw Legend .....	Catherine Blackwood . 14
It's All Bewildering .....	Albuquerque Journal . 15
A Reply to the Above Editorial .....	John Collier ..... 15
The Tule Indians of the San Blas Coast .....	19
Commissioner Collier Visits South Dakota Reservations .....	23
Wild Life on the Crow Reservation .....	Robert Yellowtail ... 25
Indian Fruit Industry At Morongo .....	J. K. Hall ..... 27
Tractor Operators Finish Tank Jobs .....	Guy Hobgood ..... 30
Guide Posts on Tonawanda Reservation .....	William N. Fenton ... 31
Tongue River Live Stock Association .....	W. R. Centerwall .... 33
A Tuberculosis Survey in the Papago Indian Area ...	Esmond R. Long ..... 36
"Shalako" .....	Ruth Falkenburg Kirk. 37
Community Canning Kitchens at Fort Peck .....	Helen N. Allen ..... 41
First Aid at Shoshone .....	Dr. L. H. Wilmoth.... 44
Community Workers in Alaska .....	45
Annual Potato Show at Shelley, Idaho .....	H. A. Ireland ..... 46
From IECW Foreman Reports .....	47

A TULE WEAVER







# · INDIANS · AT · WORK ·

A News Sheet for Indians  
and the Indian Service

· VOLUME III ·   · JANUARY 1, 1936 ·   · NUMBER 10 ·

This editorial takes up where the December 15 editorial stopped. I told of the action of Laguna Pueblo (November 27) in adopting a far-reaching program of stock reduction and range control.

Thereafter (December 6), while I was meeting with the Navajos in Arizona, Acoma Pueblo held its final deliberation on land development and range regulation. Acoma vied with Laguna (they are neighboring tribes), and decided to reduce its stock from 29,000 sheep units to 8,000 sheep units, in four years, beginning at once. A 72 per cent reduction.

I found myself intensely curious to know whether Acoma had acted with a full understanding or had been over-persuaded by the Soil Conservation or Indian Service advisers. Therefore I met with the tribal officers and most of the men of Acoma, and their discussion left no doubt at all. Acoma had made its great decision with full knowledge, and not as a result of over-persuasion, and with a deep determination to see through to its end the regeneration

of its land. Three large stock owners had "held out" temporarily. While I was meeting with the Acomas, one of these three took the floor and stated that he meant to go along whole-heartedly with the balance of his community.

On the same day when I met with the Acomas, I attended a picturesque, even a thrilling, round-up of the Lagunas' horses. Many hundreds of these wild creatures -- descendants of the Castilian horses brought in by the Spanish conquerors three hundred years ago -- milled and raced within the ruddy-glowing walls of a lofty box canyon. From time to time a lasso would dart from an Indian's hand, would circle the head of a stallion racing in the crowd and would lead or drag him from the rout. The Lagunas delivered their horses to the buyers, retaining that number of the better animals needed for farm and wagon service.

The range, from which these horses had been gathered up, had been depleted to the extent of an almost total, if beautiful, desolation, across hundreds, even thousands, of acres.

The Acoma and Laguna results are illustrative of the things that will happen as social-economic planning goes forward and as Indian tribes genuinely become organized. The Pueblo tribes are organized already; they are bodies corporate under ancient but still operative law. They are integrated communities, and their public thinking is responsible and cumulative. Let no one suspect that they are not individualistic too. Controversy, rivalry and wholesome contest go on in nearly every Pueblo, year in and year

out. Such individualism becomes productive of community good, when it is enjoyed within an organized group.

### The First Pueblo Constitution

It was my privilege to attend, December 8, the final pre-election meeting of Santa Clara Pueblo in New Mexico. The vote on the Indian Reorganization Act constitution had been set for December 14. Santa Clara, since more than forty years ago, had been a split-up Pueblo. Factions not merely had raged; they had sat still and glared at one another while business of practical moment to everybody went unattended-to. High as was the intelligence, and strong as were the personalities at Santa Clara, it had seemed as if the archaic and the modern were incurably sundered and at war. Often, in the fifteen years gone by, I have speculated as to whether the only solution would not be to help the warring parties to establish themselves in divorced communities on widely separated bodies of land.

Indians of dozens of other tribes in many states would have found their own situation illustrated at Santa Clara.

Santa Clara had formed, some months ago, a Constitutional Committee. All divisions of the Pueblo were represented on this committee. Elizabeth S. Sergeant, who has made deep economic and cultural studies at Tesuque, San Ildefonso, Zia and Santa Clara Pueblos, met with this committee. Superintendent Aberle and Pueblo Attorney Brophy gave unobtrusive help. Exceedingly delicate and complicated had been the task of constitution drafting; for it could

not succeed unless it blended some very ancient elements with others wholly modern, in a formula which would avoid the crystallization of any status quo whether of yesterday or of today or of ten years hence. The draft of constitution which had been forwarded for tentative approval to Secretary Ickes was unmistakably the Indians' own work, and not one of the structural elements in the Indians' document had been found unfeasible by the legal, the anthropological or the administrative groups at Washington.

This wind-up meeting showed convincingly that Santa Clarans knew well indeed what they had been about, and that there had arisen an overwhelming will to heal all factions and to establish a community organization which would be adequate for the century-long future of the tribe. The Santa Clarans were aware, too, that theirs was to be the first vote by any Pueblo, or, indeed by any Southwestern tribe, on its constitution under the Indian Reorganization Act. Already Santa Clara had won its victory; already, in seeking to become an integrated people, this people had achieved integration. The election result, December 14, was as follows:

Total eligible voters (men and women)	206
Total vote cast . . . . .	153
"Yes" vote . . . . .	145
"No" vote . . . . .	8

#### The New Navajo Day Schools

Of much to report from the Navajo area, I mention here only success of the day schools. Some observers, friendly and unfriendly,



have doubted the feasibility of day schools for Navajos. The event proves that after two months, and with pupil transportation to some of the plants not yet provided, and with a scarcity, as yet of good drinking water at many of them, these day schools already, on November 19, held 1,700 children, or more than 70 per cent of their top capacity. A few weeks more will fill to capacity nearly all of these new schools. The number of adults making regular use of the community plants had started at 1,007 on September 14, had steadily risen, and on November 9 totaled 2,162. At a long and informal meeting with Navajos from several districts, I encountered nothing but good-will toward the day schools, and a reservation-wide desire for more of them. Months must yet pass -- even years -- before these schools will have become perfected. Indeed, the living school never does become perfected. Productiveness, not merely smooth operation, is the test of schools. The imperfect school which is being criticized, and which is welcoming criticism, and is reacting upon that imperfect life which it is a part of, and is jarred by forces not contained within its four walls -- that is the successful school.

JOHN COLLIER

Commissioner of Indian Affairs

## CONFERENCE ON RESEARCH AND PLANNING

By Commissioner John Collier

At Albuquerque, beginning November 29, conferences were held dealing with land-use planning; with the organization of the new Soil Conservation Service unit for technical services to Indians; with the integration of anthropological with land-planning studies; and with related topics. In attendance continuously or intermittently were Dr. Walter C. Lowdermilk, Associate Director of the Soil Conservation Service; Hugh G. Calkins, Regional Director of S.C.S. for the Southwest and Wyoming; Dr. Richard Shevsky, Regional Director of Research for S.C.S.; Dr. William G. McGinnies, Director of S.C.S. for the Navajo area; Dr. Duncan Strong, of the Bureau of American Ethnology, Consultant to the Indian Service; Dr. H. Scudder Mekeel, anthropologist, Field Representative of the Commissioner of Indian Affairs; Dr. Sophie D. Aberle, Superintendent of the United Pueblos; Chester E. Faris, Superintendent of the Consolidated Navajo Agency; Dr. Willard Beatty, President of the Progressive Education Association, now investigating for the Indian Service the possibility of new types of teacher training for Indian Service; Mrs. Laura Wilcox Adams, Director of the Progressive Education Association of California; Miss Elizabeth Pitney, research specialist for the Carnegie Foundation of Washington in the Pueblo area; Dr. Edith R. Mirrielees, Professor of English at Stanford University, now studying for the Indian Service the problem of a more effective teaching of English to Indians; and Commissioner Collier.

The central preoccupation: long-range planning for the use by Indians of their own natural resources; such planning, however, to be kept subordinate to the ethnic and social factors of Indian life and to the native cultural values and hopes of the Indians.

\* \* \* \* \*

## CONTEST NOTICE

Due to the slowness with which the IECW Contest Essays were sent into the Office, the contest results, which were to have been announced in this issue, will be postponed until February First and will appear in the February First Issue of INDIANS AT WORK.

JOHN COLLIER  
Commissioner of Indian Affairs

## SIoux NEW YEAR'S CELEBRATION

By Dr. Scudder Mekeel

In 1932, I spent New Year's Day with the White Clay Community people on the Pine Ridge Reservation, South Dakota. It is not only the New Year's celebration that is fun but also the social gatherings to collect money and food for the celebration. A committee is appointed from year to year. It has charge of the New Year's program as well as the responsibility of collecting funds and food. Collection proceeds are obtained by holding dances from time to time during the year and particularly in the autumn. At these dances songs are sung praising children, wives and favorite horses by name. The head of the family or owner of the horse would give away something to the New Year's Committee acknowledging the praise. These songs have been called "begging songs" by white people. However, "begging" is not a correct definition because the Indians believe that there is an exchange of values considered real and equal.

Praise in this form also is a definite means toward social recognition. Now, since the decline in the old values for which one could be praised there is a "hollow" ring to the custom and a slight "begging" slur. However, an intelligent, well-informed Sioux Indian of my acquaintance did not know to what "begging dance" referred in the ethnographic literature he had read on the Sioux!

The last two dances for New Year's collections occurred in the week following Christmas. The Indians broke up early -- about 10:30 or 11:00. The first festivities were New Year's Eve. For several days, families had been moving in around the log community hall and pitching their tents on the flat below it. The New Year's Eve Dance was not out of the ordinary. There was the usual Omaha or Grass Dance and the Rabbit Dance. One old-time dance was performed -- the Night Dance, which is a sort of courting dance. There was much merriment over this, especially since the dancers were not certain of their parts. The dance broke up promptly at midnight and everyone shook hands for the New Year.

The next day was Sunday, and January first. In the morning more families arrived with their tents. Before noon there was held a church meeting which was attended mostly by the men -- as is usual just before feasts, since the older Sioux are quite reverent. After the meeting the women began to bring into the community hall, food cooked during the morning. Meanwhile the camp herald bellowed in a leathery voice for everyone to assemble in the hall. Soon all were inside -- men on one side, women on the other. A prayer was said by one of the Indian catechists then a hymn was sung.

Prominent Indians were called upon to speak and I was asked to do likewise. Another hymn was sung; another prayer; and then the food was passed



around. After a long period of eating the people began to saunter back to their tents where occurred much visiting back and forth. That evening everyone was called back to the Community Hall. Again, there was a prayer and hymn after which many amusing games were played. For instance, a brother-in-law and sister-in-law, which is a joking relationship among the Sioux, were called out into the center. The brother-in-law had to pretend he was deaf and the sister-in-law tried to talk to him. He misunderstood what she said and made it as humorous as possible.

Then another woman was called out into the center. She was told that she was a Crow Indian and had to use sign language which another person had to interpret for her to the group. Then a man who spoke English very badly, or really not at all, was called out. He had to make a speech in English and I had to interpret it for him in Sioux. Two old men had to have a contest as to which one could name the most towns in the United States. One named 37 and the other named 15. A man and a woman were blindfolded and were told to shake hands and guess who the other was. Four women had to get out and sing as many different songs as they knew. Two boys had to tell the biggest story they could. Most of the games depended on guessing, skill, embarrassment of women and an interest in language.

Interestingly enough these people were paid to perform, or at least received gifts for performing and the loser had to do forfeits. The games ceased about 11:30 p.m. and regular dancing followed after midnight. At four o'clock in the morning six scouts were sent out from the dance hall. They returned to report that an enemy war party was in the vicinity. They were sent out again and returned to the dance hall with the proper ceremony for such an important occasion. After the scouting party returned five old warriors went out against the enemy and came back to report their deeds. What they reported were their former deeds as well as some which they made up for the occasion. The brother-in-law of one of the warriors stood up in the middle of the floor and reporting, called his brother-in-law a liar because he was reporting incorrectly -- this was part of the brother-in-law joking relationship, although a serious accusation in a real situation.

One of the old chiefs then got up and made a speech about how quarrels should be buried for the New Year and everyone should progress further with what the Government wanted them to do. A victory dance was sung in which the scouts, the warriors and female relatives danced. They sang a victory dance for me. After this, the meeting broke up until the feast which took place at noon of the following day. Again the feast opened with a prayer and hymn. A special bench of honor was placed in the middle of the dance hall for the relatives of a family who had lost a child the previous Friday. One of the old chiefs spoke to them, consoling them, and told the relatives that the New Year Committee would give them the "paints red" ceremony now so that everyone could have a good time and the people would not have to give up the celebration. This ceremony, in a sense, broke the community participation in the mourning. The the New Year's Committee appointed some people to look



after these relatives during the feast. Quite a few people then gave away articles to the bereaved family. One of the male relatives of the bereaved family formally thanked the committee and the people, after which the family left for the funeral. A number of the old men gave speeches after which the feast terminated by a prayer and a hymn.

That evening they again played some games, including the old hand game, and the usual Omaha and Rabbit Dances. The New Year's Committee for the next year was chosen. Also, there were named eight children who were to be honored. It is in this fashion that the collections for the New Year's Fund are made, since people at future dances will give away to these children. It is interesting that one child was picked from each of the natural communities so that all would be represented, (except Red Shirt Table Community, which holds its own celebration). The games played this evening were not all the same as on the previous night. One woman had to come out and sing a lullaby to a bundle of rags, then some of the men did the same thing. Young men and women were made to imitate old men. One young man who posed as an old man had to give advice to four young boys who refused to take the advice. The dance was over early -- about one o'clock and New Year's was over.

With the Sioux Christmas is a Holy Day, while New Year's is a grand series of holidays.

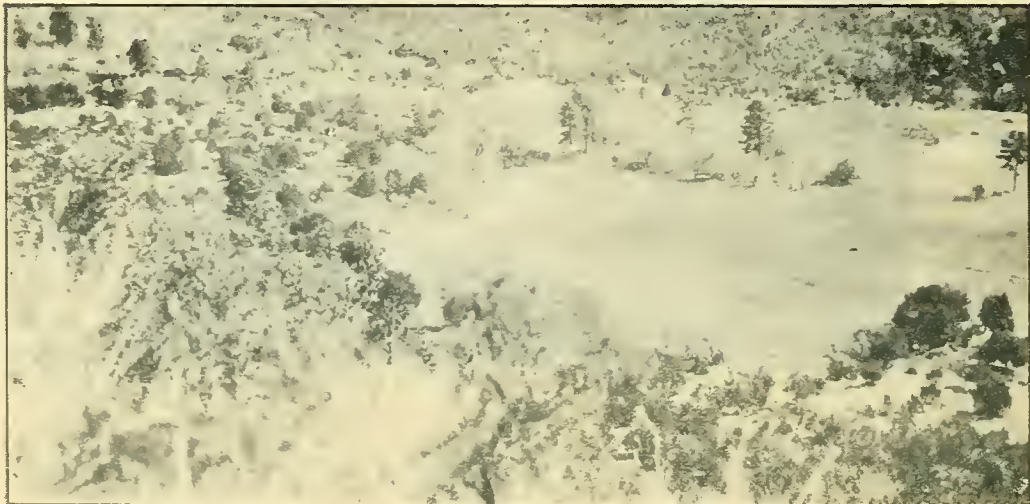
\* \* \* \* \*

INDIANS AT WORK wishes to extend New Year's Greetings to its readers.

\* \* \* \* \*



VIEWS FROM MESCALERO





## A VISIT TO THE MESCALERO APACHE RESERVATION

By Mary Heaton Vorse

We stood before the reading lesson written in large letters on a four-foot piece of paper. This reading lesson told the whole story of why the White Tail Day School on the Mescalero Apache Reservation, New Mexico, was housed in what had been an old storehouse. The reading lesson was called "Our New Dresses."

What pretty dresses!  
The mothers made two lovely dresses for each girl.  
There were thirty-eight pretty dresses.  
When the dresses were finished, we had a dress exhibit at the school.  
That evening everybody came to see the nice exhibit.  
We were so proud of our dresses.  
We will learn responsibility by taking good care of our dresses.  
We never wore our dresses --- they were burned in the fire.

The children of the White Tail Day School are the descendants of the seven hundred Apache prisoners of war, who were sent to Florida in 1886, at the time when numbers and hunger ended the long heroic fight for life of the Mescalero Apaches. When they ended up in Fort Sill, Oklahoma, only 260 remained alive. Among these prisoners of war were the Scouts who had not fought against the United States, but for it. They, too, were kept captive from 1886 to 1912, and were never recompensed.

Congress tardily decided to do something about the Indian prisoners of war in 1912. So, when a relief bill was passed, one hundred and sixty of the Fort Sill prisoners wished to join the Mescalero Apaches. Enough houses were put up for them in the White Tail District. Soon, however, they had left their houses, and were living crowded around the agency in tents and tepees.

Two years ago, twenty-seven Indian families returned to the community and the inspiring story of the White Tail Community Center and Day School of the Mescalero Reservation in New Mexico was begun. The community center and the day school are conducted by Mr. and Mrs. Claude W. Webb. The dilapidated houses were repaired under their supervision, by Indian labor. Water was piped to them -- a rare luxury in an Indian home. The Indians painted their houses a soft, salmon pink. The unused mission church was rented for a schoolhouse. Miracles were accomplished with the small amount of money which the agency could furnish. They made gardens and planted flowers. They kept their homes clean and their yards neat. A Parent-Teachers' Association was organized. Mrs. Webb got two sewing machines from the agency and every mother made two lovely dresses for each girl, as the reading lesson said.

Then the school burned. Nothing was left, and little was saved. Near at hand was an empty, adobe storehouse. It was dark and it was dirty, with an encrustation of ages. The Indians and Mr. and Mrs. Webb went to work and transformed it into a school.

The Friday scrubbing of the schoolroom was just over when we arrived. The school, less than a month after the fire, was a going concern. Windows had been cut; carpenters had made tables. Some of the chairs for the little children were made out of orange crates and small tables were carpentered by the older boys. Christmas presents for mothers were well under way --- a paper plate bound with bright wool; another half plate attached to it and a pot holder on the inside. On the wall toward the kitchen was the wall pocket of crash, where each child's metal comb and toothbrush was kept; a name above each. On the wall near the wall pocket hung a scroll of the opening activities, dictated by the children themselves.

1. Wash our face and hands.
2. Comb our hair.
3. Brush our teeth.
4. Clean our finger nails.
5. Clean our nose.
6. Put lotion on our hands.
7. Take cod-liver oil.
8. Salute the flag.
9. Sing our songs.
10. Care for our pets.

Christmas cards made by the children lay on the table. Some were of local scenes, adobe houses and hills beyond, and some were of the Star of Bethlehem and the visit of the Three Wise Men, with imaginative, variegated types of camels. Although school was over, the improvised school room was full of the interest and activity of happy children. Since the fire, the children have collected all the wild flowers and made books of them. A collection of the pressed wild flowers was on the wall and, among the reading lessons was the story of finding wild flowers.

The school is used as a community center. Mrs. Webb explained to us that she had a power washing machine which she let the women use. "All the women love that power washing machine," she said. One of them said to me "See, I look just like the advertisement. I sit and read a magazine while my washing gets done."

The women wanted a machine of their own, so each family has contributed three dollars and soon Mrs. Webb will go down to El Paso and buy the machine. They came to the day school to do their sewing and laundry work. Last year they collected money for the purchase of garden seed, and when spring came, each family used part of this seed for planting a home garden. They planted grass and flowers as well as vegetables. This year they have their seed.



We went to visit in one of the homes. We came as unexpected visitors. The house was scrubbed and shiny. There were curtains at the windows and everything was in order. To crown everything, a beautiful, golden brown wild turkey had just come out of the oven, and it was flanked with a quart of home-canned beets and other good things to eat.

We drove back with Superintendent McCray, through the beautiful country and listened to his account of their resources. The 750 Indians are potentially well-to-do. They have timber. They have grazing land enough for twenty thousand cattle. They have enough agricultural land to provide fruit and vegetables, fodder and grain for bread. They have voted themselves into the Indian Reorganization Act, and their constitution now awaits the signature of the Secretary.

"There is no reason," he says, "why each family should not make a comfortable income if the revolving fund is used wisely. But first of all, we must have houses. There are only thirty fit to live in on all the reservation. If we had a sawmill we could have the new houses at once. We have the timber and the labor."

It is true. Within a few miles of the agency are clusters of tents and wickiups surrounded by elaborate shades. The structures were put up in the summer to shield them from the New Mexican sun. The Mescalero Apaches live according to their clans; each group is related by blood, but around their tents there is camp order. There is none of the disfiguring litter one may see around the houses of many Indians. Lovely, sweet-faced women sit in these camps, before their cedar fires. The tents are crowded beyond the worst tenement nightmare.

To rehouse the people, to move them into various valleys where there is good agricultural ground, is the immediate problem confronting the agency. That this is possible, there is always before the picture of the White Tail Community, with its almost magically resurrected school.

\* \* \* \* \*

#### RECENT ELECTION RETURNS

The following are the latest figures for the acceptance or rejection for Constitution and By-Laws:

##### Santa Clara

"Yes" Votes ..... 145  
"No" Votes ..... 8  
Eligible voters ... 206

##### Rosebud

"Yes" Votes ..... 992  
"No" Votes ..... 643

##### Pine Ridge

"Yes" Votes ..... 1311  
"No" Votes ..... 1037

##### Cheyenne River

"Yes" Votes ..... 575  
"No" Votes ..... 26

## CHICKASAW LEGEND

By Catherine Blackwood

Long, long ago, before the white man came to America, the Indians were happy. The tribes did not go on the warpath and the great chiefs smoked the peace pipe together. Game and food of all kinds were plentiful, and all the people loved one another. Each evening, the Indians would gather at the doorways of their wigwams and smoke. Each night they watched the stars come out, one after another, in the black blankets of the heavens.

One evening, a star had left the sky and come half way toward the earth. It seemed like a flaming flower of fire. That night a young brave dreamed about the wonderful star. The next day he called a council of wise men together and told them of his dream. He said that in his dream, the star of fire was a beautiful maiden who came and stood beside him, and said, "Brother, I have seen the Red People from my seat in the sky and I love them. Ask your chief and your wise men what shape I may take that I may dwell with the people I love, forever."

The wise men said, "Let the maiden choose for herself. She may live in the green top of the pine tree; or in the soft heart of the flower; she may stay wherever she may find rest. She is welcome to come among us."

So the star came nearer and nearer to the earth until she hid herself in a pure white rose on a mountain side. Here she could talk to the Red People that she loved, and could sometimes catch snatches of their talk. But as time went by, she grew very lonely and when, at evening, they came and stood in the doorway watching her, she yearned to be among them. So one day, she left the mountain side and coming to the people of the valley, took up her dwelling in a prairie flower. Every day, herds of buffalo would go thundering by. She was ever afraid that they would trample her. So at last, she couldn't stand it any longer. One day, the star rose from the prairie and floated over the land seeking a place where she might rest, and yet be near the people that she loved.

The Indians feared that their heavenly visitor had gone back to the skies. The white star floated on and on. The Indians watching her, at last saw her reach the fleecy clouds. By and by, she was over a beautiful blue lake. As she floated over it she saw her reflection, and was very much pleased. Gently she sank down until she rested like a canoe upon the cool bosom of the blue waters.

The next morning, the lake was covered with large waxen star flowers, which we know today as water lilies. Reprinted from the Indian School Journal.

## IT'S ALL BEWILDERING

Albuquerque Journal

Bewildering and amazing is the statement from the Indian Bureau in Washington that unless the Works Progress Administration comes through with 15 million dollars that 100,000 Indian tribesmen may starve or freeze to death this winter.

Millions have been spent on the Indian reservations under the New Deal program and it has been the general belief that as a result of all this expenditure of money that the condition of the Indian has been advanced more than in many decades past.

In New Mexico and Arizona alone it has been estimated that 20 million dollars has been expended in water development, erosion control, in improving their herds, and in building schools, houses, hospitals and a million dollar "Navajo capitol" at Window Rock. Indians have been employed on this work and it was supposed that they were in better shape than ever before.

It is a little disconcerting after all this work and expenditure of money to be told that they are again facing starvation during the winter months.

The public would like to know if it is just another "bear story" of the sort that football coaches are accustomed to put out in advance of their big games, issued to insure the obtaining of more funds, or just what is the actual condition of the Indians? Surely the Indian Bureau is not willing to admit that with all the work it has done, and the huge expenditure of money, that it has obtained no results. What are the facts?

\*\*\*\*\*

## A REPLY TO THE ABOVE EDITORIAL

By John Collier

The Albuquerque Journal has been so consistently friendly to the present policy and likewise accurate in its comments, that I desire to reply to your editorial of October 18, "It's All Bewildering."

If the Indian situation existed only in New Mexico and Arizona, my statement concerning Indian distress would indeed be "bewildering." The statement was as follows: "The position of more than 100,000 Indians ----



20,000 families --- is desperate.....The Indian poverty is intense and all but universal; the cumulative stripping and breaking-down process of more than fifty years is what we are trying to rectify now.....The Indian deficit is still, without exaggeration, desperate. And unless new aid be forthcoming for those Indians who possess no resources at all and no employment opportunity, there will take place in the coming winter, a physical extermination of Indians."

The Indians whom I referred to in the above-quoted statement are not in New Mexico and Arizona. They are the Indians whose situation has been ruined through the double process of land allotment and of the destruction of tribal life. They live in Oklahoma, Nebraska, Wisconsin, Minnesota, North and South Dakota and, to a smaller extent, in California, Montana and the extreme Northwest.

Of these Indians, not merely are 100,000 individuals -- 20,000 families --- desperately poor; they, and even a larger number, are landless and, practically speaking, homeless.

The emergency grants, which indeed have been generous, as your editorial states, have consisted of moneys spent upon Indian employment and cost of materials, for the building up of land owned by Indians or of land owned by the government in behalf of Indians. But where there is no Indian land, and where, none the less, there are tens of thousands of Indians, these generous grants have been of slight avail. We have been able to supply employment to a limited number of these landless, unemployed, and desperately poor Indians through moving them long distances to the land of other tribes. There we could enroll them in Emergency Conservation Work and in PWA. But only a tithe of these most extreme cases of poverty could be met through these temporary migrations.

It would be easy indeed, and comfortable, to forget about these ruined Indians, and to concentrate one's thought and one's publicity upon tribes like the Navajos, Pimas, Papagos, Pueblos and Apaches. But this would mean nothing except a continued and willful wrongdoing by the government toward its red wards.

For these landless and socially homeless Indians, there is needed a long-range program of land acquisition and home development that, under the Indian Reorganization Act, has been safely begun, but has not yet progressed two per cent toward the goal. I am referring to the 100,000 or more landless Indians. Meantime, these Indians cannot get employment. They possess not even subsistence gardens. Their housing is incredibly insufficient. They have no rental income or income from tribal properties. Local communities view them as a responsibility of the United States, and, naturally, the local communities prefer to help their white people first.



In the winter ahead, emergency relief surely will be supplied to these landless Indians through one or another source of Federal moneys. Actually, at the time of my statement, no provision had been made. They had been left out of all the Federal programs. And the available emergency moneys for Indians could not, under the law, be shifted from the more fortunate areas like the Southwest to these extremely unfortunate areas.

Since land allotment was instituted 46 years ago, the Indians have surrendered 92,000,000 acres of their best land to whites. They have made this surrender not because they wanted to, but because the land allotment system virtually, and technically, compelled them. During the same period of time, Indian trust funds of more than \$500,000,000 disappeared through per capita dribblets paid to Indians, and through being used to meet the Government's own expenses.

Now, for a little over two years, the Administration has been endeavoring to reverse the tide which was sweeping more than half of all the Indians toward pauperism as well as toward spiritual wreck.

But we would be unfaithful to the Indians and to the facts if we pretended that the tide was yet turned. Years of effort in the future, and the expenditure of many millions of dollars not yet appropriated, must go forward if these Indian victims of past policies are to be salvaged.

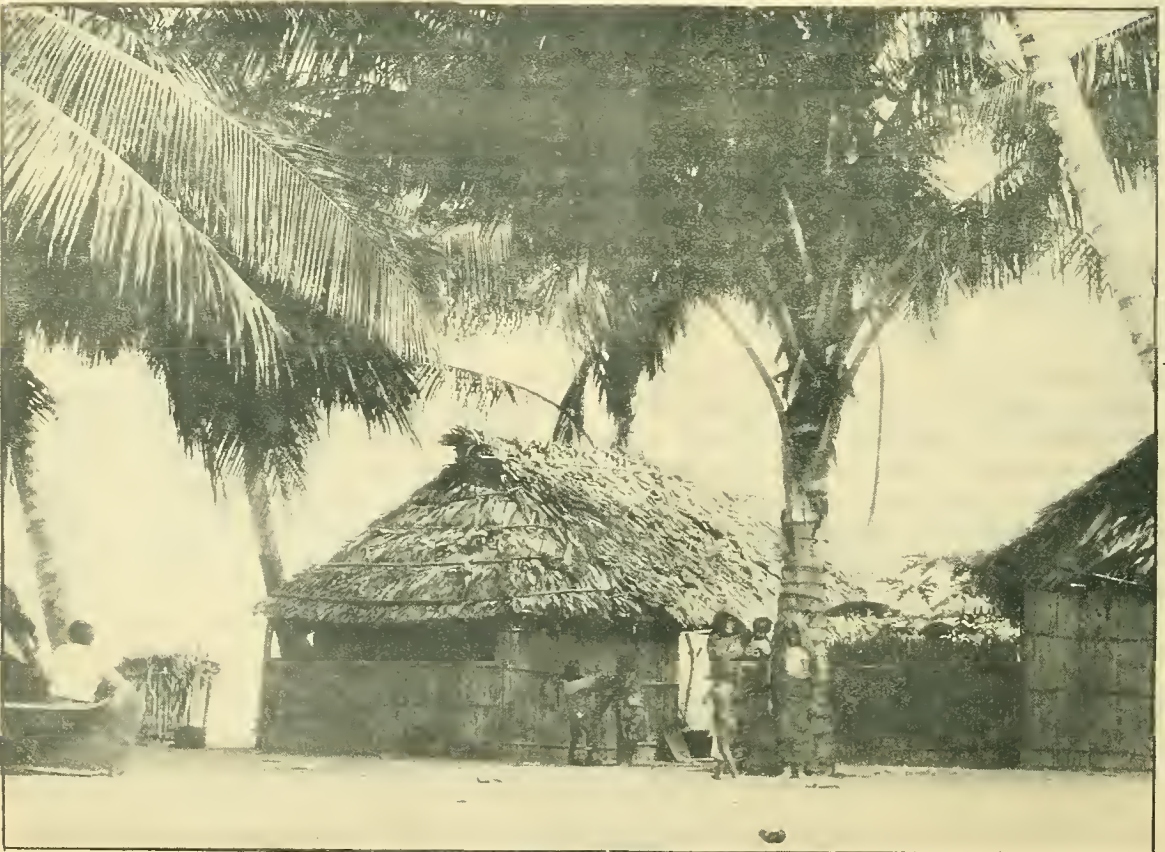
\*\*\*\*\*

EXCERPT FROM NOVEMBER, 1935 REPORT OF SHIRLEY N. MCKINSEY,  
EXTENSION AGENT, FORT PECK RESERVATION

Reimbursable: "Special efforts have been continually made to collect reimbursable and this month tops the record for the year. We have collected during November \$2800.01. This is more than had been collected in previous years in two to three years' time. In fact, \$600 was about the average yearly collection until we made the drive this year. During July we collected \$523.19; August \$400.74; September \$900.50 and \$608.35 in October. This makes a grand total of \$5232.79 for five months. An all-time record for Fort Peck. The best part about the collections is the fact that we have people in the frame of mind now that they want to pay and folks come in every day and say, "I want to pay some on my reimbursable." This is a fine spirit and tends to help move along the good work."



A Tule Indian Family



Tule House



## THE TULE INDIANS OF THE SAN BLAS COAST

The Tule Indians are living proof of the ability of the American Indian Tribes to have a highly satisfactory native culture when they keep themselves free from European influence.

For 400 years they have been in contact with Europeans. For 400 years they have resisted successfully these contacts. They have kept their independence. They have remained remarkably homogeneous. They will not allow a white man to spend even a night on their islands nor can Europeans have a foothold in their land. Because of this, there has been a negligible mixture of foreign blood among these Indians.

Their very name for their own people indicates their exclusiveness. It is "Ant-Mall", literally, "the same" or "the same as I." These identifications with one another - this impassioned resolve to keep their racial pattern inviolate has kept the racial stream pure. Their very idea of heaven includes a place where there are no strangers.

It is among the San Blas Islands that the so-called White Indians are found. These Indians, are in reality, Albinos. Somewhere in their long tribal history, which is a history of reiterated intermarriage, some genetic alteration occurred, so that Indians are found with flaxen hair, blue or hazel eyes, or even blonde with dark eyes; their skins tan and they have freckles. These Tule White Indians are by no means the only ones. There are White Indians on the mainland of Panama as well as on the Orinoco River. Formerly they were held in estimation as being descended from a white man and woman who, together with a brown man and woman, appeared on earth from the clouds after the flood. A-obas, the white man's descendant's position was lowered after contact with the Spaniards and the cruelty meted out by them to the Tule Indians.

The Tule Indians are scattered for two hundred miles along the small, low coral islands in the Gulf of San Blas, along the Panama Coast. The total number of the Tule tribes has been estimated by Markham and others as not exceeding 25,000 people. They are a little people. Measurements taken by Dr. A. Hrdlicka of the National Museum showed them to be similar in physical type to the Maya of Yucatan and Mexico on the north, to the ancient Peruvians on the south. Of this relationship there is no record in their history or myth.

They have a well organized political system, under the control of seven chiefs with one head chief over all. The chief is elected by unanimous vote of the married men in mass meeting, to chief during his lifetime, and his son may come after him if he shows ability. The Tule chief is the instructor

of his tribe. Sometimes he fits himself through travel and service on foreign ships for his office. Again, he may become a specialist in the tribal songs and traditions.

The community or village hold their property partly in common. Any person in the village has a right to use the wood, fruits or hunting rights as he pleases. Tangible or movable property belongs hereditarily to the woman. Ownership of money and crops such as coconuts and bananas, they sell at Colon and other places and belongs to the men who have had the initiative to plant and care for them. When a girl is born her father often plants her a grove of coconut palms on the mainland.

They build their cane-walled and palm-thatched cottages close together, as close as in the narrowest of city streets, for on the islands there is little space -- some are only a mile in circumference. Here they sleep in hammocks, usually on the second level. They have two houses: one for cooking and one for sleeping. Small benches and a table of interwoven poles will be found in the cooking house; in the sleeping house will be found the hammocks, and on the ground floor, corn mill, rice thresher, cane crusher and maybe a half finished cayuca.

Through the small streets flow the brightly dressed people. The Tule women make blouses in an intricate variety of colors, applique upon applique. They wear red calico mantas on their heads, flowing over the shoulders. Their skirts are wrappers of blue and white. In their noses gold or gold-plated disks are suspended. They wear bright colored beads tightly wound in patterns around their ankles. The Indians are lovers of ornaments and bright colors, and worshippers of gold. They wear rings of gold, silver and brass, large flat gold earrings and strings of silver coins around their necks. They paint their cheeks red, and draw a blue line the full length of the bridge of the nose; sometimes set off with a fine red line on each side. When a Tule girl baby is born, a tiny hole is pierced through her nostrils, and a thread drawn through it. Later the ring will swing there.

In the girl's life there are four ceremonies: various puberty ceremonies, and marriage. In the boy's life the only ceremonies are marriage and burial. The girl chooses her own husband, with the advice of her parents, and if he consents, he goes to live in the house of his father-in-law, who rules the family. The women are much valued by the men, who are very jealous of them and will not permit photographs to be taken of them by strangers.

As soon as the little boy can walk, his father begins to teach him the things he ought to know - how to fish, plant, paddle a canoe, gather and husk coconuts and sell coconuts to the traders. As he gets older he is taken by his father or some older Indian to strike turtle or tarpon; learning how to use the spear so that later when he has his strength he can do these things for himself. He is also taught how to make spears, baskets, cayucas, paddles, his own clothes, how to clear land and to farm. He is also taught, from the



time he is old enough to understand, the old lesson learned from the Spaniards and others -- to hate and despise all foreigners -- and that Indians are God's own people.

The things that the boys learn give a picture of how these people earn their living. They fish; they farm; they trade their coconuts for the things which they do not make and to a certain extent the traded wares and cloth have supplanted some of their older crafts.

Boats are of the highest importance to these island Indians. It is even thought that the reason their legs are short is from constant sitting in boats and canoes. They can go into the forests to get all that is necessary to construct their canoes, including sails and all.

The Cayuca is usually a dug-out made of cedar wood and is large enough to carry a load of more than 1000 coconuts to the market at Colon. The keel, though not deep, extends the entire length of the boat so that it can be held closely to the wind. The bow and stern are high.

The Tule Indians are remarkable sailors. Markham writes that the Cayuca seems as light as a feather and rides the water like a swan! He describes a trip of 18 miles on one of the darkest nights he had ever experienced, where without a star in sight or without a guiding light of any kind, an 18 mile trip had been completed without the aid of compasses or help whatever. Several tacks had been taken; the Cayuca had safely passed several submerged reefs in total darkness and a landing had been effected in the exact spot desired!

Missionaries have made no headway among these Indians but their religion includes a belief in one great God, concept of heaven and punishment hereafter.

Shamanism is highly developed among them and there are many different classes of Medicine Men who fulfill various functions and who are greatly revered by the people. They are a people of affection among themselves. Children and women are kindly treated and there have been no wars among them within historic memory.

Their culture builds up as that of an integrated functioning group, living a satisfactory existence, but a group which had been forced to double itself like a fist against the outside world to preserve its integrity.

\* \* \* \* \*

ROAD IMPROVEMENT



Concrete Pavement  
Osage Agency



Road Improvement at  
Cheyenne & Arapaho Agency



Crushed Stone Base For  
Rock Asphalt Surface  
Pawnee Agency



COMMISSIONER COLLIER VISITS SOUTH DAKOTA RESERVATIONS:  
REORGANIZATION ACT'S PURPOSES TOLD SIOUX AT SERIES OF MEETINGS

Fulfilling a long-planned visit to South Dakota, Commissioner Collier traveled over seven reservations, November 19th to 25th, addressing ten meetings of the Indians, receiving innumerable delegations and individuals, conferring with agency chiefs and their staffs on administrative problems and plans. At the end of the exhausting itinerary (made possible only because of the fine coordination of each superintendent's plans), Commissioner Collier, while at Bismark, North Dakota, waiting for his train, told a representative of the Associated Press:

"I am much encouraged. The Indians of South Dakota are already better organized and more articulate than they were a few years ago. I have told them everywhere that the Reorganization Act of 1934 puts their fate in their own hands and that it is up to them to work out their own salvation by the powerful aids which Congress has provided. But whether a tribe accepts the Act or not, and organizes under it, a way must be found to go forward toward Indian self-rule, more land, better use of land and self-support."

At each of the Indian meetings held at Pine Ridge, Rosebud, Yankton, Lower Brule, Crow Creek, Cheyenne River and Standing Rock reservations, half of the available time was devoted to open questions from the floor and this opportunity was utilized to the full by the Indians. The cross fire of question and answer enlivened the meetings, and there never was a dull moment. Only once did a speaker depart from the traditional courtesy of the Sioux which animated every meeting, and he was soundly reprimanded by a fellow tribeswoman. The Commissioner at every meeting challenged his listeners to go the limit with their queries, openly inviting them to give him a "tongue lashing", as he called it, because, as he said, this stimulated him and the Indian Service to renewed energy.

Recalling that when President Roosevelt came into office, he offered to Congress a program for stopping the loss of Indian lands to whites, the purchase of additional lands for homeless Indians, the establishment of an adequate system of credit for the Indians in order that they might develop the use of their lands, and the extension of the right to organize, Commissioner Collier devoted most of his remarks to explaining how each of these needs was met by the provisions of the Reorganization Act which Congress enacted last year. Throughout he insisted that the President's program for helping the Indians climb out of their poverty was not yet complete and that the Reorganization Act was but one of the aids which the Government is using in their behalf. He said:

"The Government is working for and with all the Indians, whether they accepted the Reorganization Act or not, whether they have adopted Constitutions under the Act or whether they have postponed them. The Indian



Reorganization Act is just one of the tools which the Government has adopted to help the Indians. Where that tool cannot be used, then it tries to use other tools to get the result."

The Commissioner's report to the Indians on the extent to which the President has aided them through the various emergency appropriations left his audiences everywhere impressed with the President's interest in the Indians and their welfare.

Cropping out at every meeting were evidences that the campaign of misrepresentation against the Reorganization Act is still active, still misleading some Indians into rejecting the benefits which the Act bestows on them. Fortunately this propaganda found expression, and the opportunity of cleaning away misunderstandings and misconceptions was thus presented. Rumors that the Reorganization Act would be repealed by Congress were explained as to their source, and also exploded by the hard fact that anyone attempting to help the Indians would have to adopt the program of the Act to meet the conditions in which the Indians find themselves today. Some Indians still believe that the Reorganization Act will expropriate their allotments and heirship interests. This report, said Commissioner, "never had a shadow of truth. It not only was not true, but it could not be true, under the Constitution of the United States. Congress never wanted to take away your allotments, nor does it propose to."

Central to each of his talks to the Indians was what the Commissioner said at Cheyenne River:

"I would say that under the Reorganization Act, if you organize and incorporate and keep working, you can raise your standard of living 300% in five years. You can protect your property against further loss. You can put stock on your own lands, work your lands yourself. You can, as the years go by, if you prepare yourselves, take over and run the local Indian Service yourselves, if you want to. In general terms that is what you can do if you want to."

As a result of his visit to South Dakota, it is safe to say that the Sioux understand the Commissioner better, and that the Commissioner has a better understanding of the Sioux and their problems. Stimulated by the practical program which he outlined to them, the atmosphere of constructive planning has everywhere been heightened. In closing his remarks at one of the meetings, the Commissioner cheered his listeners by saying:

"I go away with a feeling of great hope, and I won't be any less hopeful if the proposed Constitution is defeated. You are going on and we are going on with you. The big program I have outlined for your life is going to better your life. I believe that you have a long future and a great deal to contribute to the life of our country and that you are going to contribute it."

## WILD LIFE ON THE CROW RESERVATION

By Robert Yellowtail

Superintendent of Crow Reservation

There are approximately ninety miles of canyon bottoms in the Big Horn mountain portion of the Crow Indian Reservation along the following streams: The Big Horn, which is one-half mile to a mile and one-half wide in places, is approximately one-half to three-quarters of a mile deep and contains many thousands of acres of land that has never been used for any purpose heretofore. The grass on the slopes of this tremendous canyon as well as in the bottom, has always been unusually fine and is adequate to maintain large herds of wild game and has now become in connection with the other canyons in this area, the Little and Big Bull Elk and Black Canyons, a haven for buffalo, elk, bear and deer and other wild life that we may in the future place here.

The Black Canyon and the Little and Big Bull Elk Canyons, in conjunction with the canyon bottoms, is adequate to sustain a thousand head of buffalo, cattle or similar animals for the entire twelve months. We have an abundance of feed and in the mountain regions it is even better where there have been no sheep, and it is in this select area where the buffalo and the elk are now confined. The present program contemplates the addition of 200 head more buffalo which will be received from Yellowstone Park about Thanksgiving time and which will augment the present herd now numbering about 175 head.

The Crow Bison Range is confined to a land-locked territory between the Black Canyon on the east, which is approximately three-quarters of a mile deep; on the west by the Big Horn Canyon previously described, and is closed on the south by a high log fence. This fence is about three-quarters of a mile long and crosses over the Black Canyon wall to the Little Bull Elk Canyon wall which makes a complete land-locked area capable of sustaining one thousand head of buffalo the year round under normal conditions.

It is hoped that with the increase of these buffalo and with the further additions from the Yellowstone Park from time to time that we will soon have on the Crow Reservation the largest herd of buffalo in the United States. There are also in this area several hundred elk which were turned loose last fall.

The purpose behind the development of a herd of buffalo here on the Crow Reservation is three-fold. First, they are intended to serve as a meat supply when the herd is sufficiently large enough that the slaughter to the extent of two or three hundred head a year will not materially reduce the herd. Second, the main purpose is to furnish a haven where the surplus from the National Parks may be taken care of and thus help in the preservation of the American buffalo on the American continent. Third, the buffalo, along with



the elk, are using areas that heretofore have always been considered waste lands on account of it inaccessibility.

It is highly probable that in the future the Indian Service at large may want to start similar projects elsewhere throughout the Indian country and if foundation herds cannot be secured from the National Park Service there will have been established a place where such herds can be secured from the Crow Tribe. It is obvious that waste lands, bringing no revenue are now put to beneficial use in connection with the conservation of wild life as it is being conducted on the Crow Indian Reservation.

It is interesting to note that immediately after the first eighty-five head of buffalo were unloaded from the Yellowstone Park, the Crow Tribal Council went into executive session and adopted a resolution whereby a three-year moratorium was declared upon all hunting within this area and it is gratifying to state that insofar as the Superintendent knows, not a single buffalo has been shot in this area. Hence, the buffalo are peacefully roaming where once their ancestors roamed, when incidentally they were the principal source of sustenance for the Crow Indians as well as other Plains Indians.

Another pole fence which also serves to hold the buffalo within the Crow Reservation is about five and one-half miles in length closing in an open gap on the state line which is also the south boundary line of the Crow Reservation, and the north boundary line of the State of Wyoming and the Big Horn National Forest Reserve. This fence was authorized by the IECW at the earnest solicitation of the Superintendent as a game and boundary fence that will prevent invasion by stock running in Wyoming which has heretofore grazed on the Reservation side with impunity, and at the same time keep the Crow Tribal buffalo here within the confines of the Crow Indian Reservation. This fence is without doubt one of the best in the entire United States.

There is at the upper end of this land-locked bison range a caretaker's quarters. This has also been designated as a fire control station. In addition, there is a barn for horses and corrals for the handling of the buffalo. This cabin was constructed during the summer months.





## INDIAN FRUIT INDUSTRY AT MORONGO

By J. K. Hall - Extension Division

Years before the Southern Pacific established its roadbed through San Geronio Pass, a group of twenty-one Indian families were farming the "Potrero" in what is now one of the main sources of irrigation water supply on the Morongo Reservation. The headman of this little band was an Indian by the name of Ygindio and the area was known as Potrero Ygindio. About 1876 Indians from nearby points drifted into the potrero, settled and were accepted by the tribe of Ygindio. This migration continued for a number of years, adding about 45 new families to the group by 1892. During this period Captain Gabriel Pablo succeeded Capitan Ygindio as leader, resigning in 1892 when Capitan John Morongo assumed the leadership.

The potrero's gardens and vineyards of Ygindio's day before the migration presented no serious problems in water development to make them productive. But as the population increased, the natural garden spots became very scarce. In 1888 a stone ditch was started by the Indians to bring water for irrigation, which was completed the following year. The next important development was the construction of branch stone ditches, which were ready for use in 1893. The population of Morongo at that time was about 235, the name having been changed to Morongo a few years earlier. Alfalfa patches dotted the new farming area. Corn, beans, squash and other garden stuff flourished. This prosperity continued for about eight years. Then dry years came, each contributing to an increasingly diminishing water supply. Earthen laterals carried the water from the arterial stone ditches and constituted the system of field distribution of water. The tracts farthest away from the stone ditches were the first to suffer and the first to be abandoned. Many of those leaving their Morongo farms returned to the citrus groves and vineyards around Riverside, Colton and San Bernardino.

With a substantial acreage thus eliminated, the remaining Indians seem to have gotten along fairly well. Small family orchards of apricots and peaches set out in 1890, together with about 20 acres of grapes, had survived the dry years. About this time the settlers near Banning began to set out apricot trees on a substantial scale. Morongo Indians worked in the white owned orchards, became skillful pruners, and were reliable, competent workers. They are still considered premium workers by white orchardists over a wide area in this section of California.

The Indian Irrigation Service sunk a well at the mouth of Potrero Canyon about 1909. This well added materially to the irrigation flow. Later a system of cement pipelines replaced earthen ditches over a considerable area. A portion of the abandoned area was reclaimed. Orchard planting reached its peak in the Banning District, adjacent to the Morongo Reservation about the time of the World War in 1914. Starting this same year with reimbursable



Fruit Picking Scene in The Morongo Orchard



A "Dry Yard" on the Morongo Reservation



funds, the Morongo Indians began setting out trees, and by the end of a four year period a total of 12,496 apricots, 15,081 almonds, 1,560 peaches, 3,980 prunes and 417 apple trees were planted.

Apricots bring in about seven to eight million dollars to California producers. One advantage the apricot growers enjoy is that they may select one or more of three outlets to market their fruit -- dried, canned or shipped fresh. On an average, about 70 per cent of the Indians' crop is dried. At present about 180 acres of apricots are producing at Morongo. They also have about 91 acres of almonds. Peaches, prunes, apples and grapes bring their total orchard and vineyard acreage to 350.

The Morongo apricots usually ripen two or three weeks earlier than neighboring districts, giving these growers an advantage in the early fresh fruit market. Many of the Indians obtained their first early selling experience in this market. As canneries were established more Indians disposed of their output through this channel. Nearly every Indian family dries enough apricots for home consumption, using the fruit which is too ripe for shipment, and fallen fruit -- selling the marketable fruit.

The Indians have a large storage shed on the reservation, constructed before the fruit season last year. It is on the site of a former structure which had served the same purpose for a good many years. A ten ton scale enables the grower to weight his fruit as it arrives from the orchards. It is then placed in the storage shed to await the arrival of large freight trucks which transport the fruit each evening to the cannery.

For a number of years a small group of Morongo orchardists have been drying their fruit in their own dry yard on the reservation. They employ considerable labor during the season and conduct the enterprise in a very creditable manner. The matter of financing and harvesting the crop is usually a simple matter. The canneries and fruit buyers advance harvesting costs to the individuals, deducting the advances when the crop is sold. An important by-product of the dried fruit is the pits. A portion of American pits are exported to Germany where they are processed. Cosmetic oils and a variety of other products result from the processing. Roughly, about seven tons of pits are estimated per hundred tons of fresh fruit. About 15 tons of pits resulted from the dry yard activities at Morongo during the past season.

Extension activities keep abreast of the current problems arising from year to year. The reservation agricultural program is definitely objective in character, based wholly on the proposition, "Help the Indian to Help Himself."

\* \* \* \* \*



## HUALPAI INDIAN TRACTOR OPERATORS FINISH TANK JOBS ON THEIR OWN TIME

By Guy Hobgood - Superintendent of Truxton Canon

Situated on the south rim of the Colorado River and extending many miles from the forested plateau to the grass covered plains of the south slopes is the Hualpai Indian Reservation. This is a great cattle country and in favorable years it provides excellent forage almost over its entire extent. Its only drawback is that it does not contain sufficient watering places. No one realizes this more keenly than the Hualpais, nor has anyone developed a finer appreciation of the new improvements in range control being developed under IECW, than these Indian cattlemen.

But the South Rim country is an uncertain country. Things can happen here so quickly and unexpectedly. A sudden shower comes up, apparently out of nowhere, and as a result an ECW tank crew is marooned for a week. It is not only the tank crew which is put out of running, by a shower or a flood; but also the carefully prepared calculations of the designing engineers for ECW projects are also thrown out of joint. Up here one should always make allowance for the unexpected, but one seldom does; usually hoping for the best.

So these many factors which can enter the picture result in a variation in the cost of handling dirt and sometimes this cost is considerably underestimated. This was the case here recently in the rebuilding of "Clay Tank." The consequence was that all the money appropriated would have been spent and still the tank left incomplete.

What to do? Should they sit by and despair? Should they wire the Office at Washington and plead for additional funds? Not a bit of it! These tractor operators, under the supervision of Project Manager, Dell Shockley, knew what was going to be the result long before they had actually come to the end of their financial resources. They got together and worked out a plan. It was this: If every operator put an extra two hours everyday into the job, it could be completed on time and as a result, would be within the estimate of cost.

"Clay Tank" construction went ahead with vigor and gusto. This tank crew has the work of reservoir building down to a science. They work together in a rhythm that can now see a job through on schedule, if the unexpected doesn't happen. But if it does, then they get together and figure out the end from where they are and then put in enough overtime to still complete the task on schedule. For example - if the money allowed to construct a given dam, will only permit four tractor operators to work twenty days, the job must be completed within the twenty day limit, with enough overtime to compensate for time lost. More power to these Indian operators.

## GUIDE POSTS ON TONAWANDA RESERVATION

By William N. Fenton  
Community Worker

The need for sign posts to direct straying travelers has increased with road improvement on the Tonawanda Reservation. Indians living near main intersections have demonstrated no little patience and sometimes have lost their better dispositions answering questions and guiding confused tourists. Several years ago, when the State of New York commenced transporting Indian children to the Akron school, it became necessary to surface and widen the by-roads in order that bus drivers might, in winter, collect and deliver Indian children at their homes. Fortunately, road construction has provided a home relief project that has carried many Indian families through the depression. The heads of families have worked as laborers on budgeted schedules. State and Government agencies have provided the necessary funds. Directed by the New York State Highway Department, the Tonawanda Senecas have, under joint leadership improved and oiled nearly all their reservation highways. Traffic has increased, and tourists have come seeking points of interest.

The Senecas preserve a geography of their own. Although white settlers have borrowed many Indian place names for cities and towns in western New York, the Indians have kept many localisms to themselves; and frequently they have invented new names. Nearby Batavia, a city of fifteen thousand people, is still "mosquito place" (djiniyondahse'sgeh). According to Chief Barber Black, long ago a giant mosquito chased a hunter, but the clever fellow eluded her by stepping behind a thick tree trunk. The oncoming insect drove her proboscis deep into the wood and burst, giving birth to millions of ordinary mosquitoes which still pester Batavians. However, Nick Bailey prefers a more homely derivation, ascribing the name to a certain man who once lived there and was called "mosquito", perhaps because he had spindling legs. Hence the place was called after him.

The village of Oakfield lies beyond the open meadows east of the Reservation. The Seneca still refer to it as "beyond the clearings (skenda di'). The newer settlement on the east bank of Tonawanda creek was formerly called "new village" (ganondase'), but now it remains merely "across the creek" (skehondi'). The rise "where the hill emerges" (djononditgeo') is the term for the ridge, commonly called Sand Hill, on the south end of the reserve, which one climbs enroute to "the falls" (gasgohsade') of Tonawanda creek. The latter place is now Indian Falls. Going north down the stream, one arrives "down below" (onondago) on the lower reaches of the Creek. This is the Longhouse district. The modern Longhouse people speak of their settlement as "in the village" (ganondagoh), or "the site of the Longhouse" (ganohse.sgeh) when referring to it from a distance. Farther west, a salt stream filters out of a swale into the Tonawanda Creek; the place is "salt lick" (gadzikhe'do'), and the neighborhood is the region of morasses (djoio'ohgondagwe).



Thrifty German farmers settled the flats west of the reservation. They are noted for their hogs and generosity with their barrels of cider. They have been good neighbors and relations seem to have always been friendly between the Indians and the stout Prussian farmers of Wolcottsville. Natives call the district "Proosia", and old time Indians describe winding back to the reservation filled with good cider after a corn-husking bee, singing "I have been there - to Dutchman's place" (hegesgwa datcwentgeh) to the tune of "Carry-out-the-kettle" (ganodzitgeo) taken from an ancient Seneca ritual (oh-gi we') belonging to the departed spirits.

Lockport lies beyond Wolcottsville. The Indians called a former resident (hage'o't) because he wore a prominent forelock, and the name for the city, (hage'o't) persists among the Indians. Akron, where Indians do most of their trading, bears the name "Plainly audible at a distance" (diyo'-ogat), because on still nights the Tonawanda residents could hear the roar of Murder Creek Falls.

The Indians liked the idea of marking six strategic intersections with directions wherever possible in both Seneca and English. The TERA foreman arranged that his road gang cut chestnut posts for which a philanthropic chief donated the necessary trees. The foreman of the Indian Arts and Crafts project agreed to trim and paint the posts with a solution of crankcase oil, kerosene and burnt umber, and see that the signs were lettered. Several old men donated freely of their time and knowledge to insure the proper place names. We adopted a compromise orthography for writing the Seneca terms, since phonetic transcription seemed a little ornate and confusing. Dr. Arthur C. Parker offered many valuable suggestions and the Rochester Municipal Museum designed and donated several signs. The guide posts, it was decided, should be simple and rustic in keeping with the landscape. We modeled them after those we had seen in New York State Parks. The signs are brown, lettered in chrome, yellow, and varnished.

The New York State TERA bore the direct labor cost. Nevertheless, the Indians donated much extra time and effort planning and erecting the signs. Funds for a few necessary materials came from different sources. We were able to erect the markers during the first week of August in time for the Fourth Indian Field Day at the Longhouse ball grounds. Two thousand people attended the field day, and perhaps the signs helped them. We have received some favorable comment and more helpful criticism that in certain instances lettering is too small and illegible at a distance; others tell us, "they are something we have needed for a long time." We have set about painting the backgrounds black to render the yellow letters more prominent. At least they are blazes in a wilderness of confusion, and correct or incorrect, retaining Seneca place names has stimulated a younger generation to learn a native geography from its elders. It is hoped that the Indians will continue to appreciate the signs that they will stand until something better replaces them.

\* \* \* \* \*



## TONGUE RIVER LIVE STOCK ASSOCIATION

By W. R. Centerwall, Superintendent

Since the organization of the Tongue River Live Stock Association two years ago, the Northern Cheyenne Indians have had to contend with almost insurmountable obstacles. However, these obstacles have been overcome and the live stock association is now more firmly entrenched than at any previous period.

Due to the drought of 1934 it became necessary to sell at a sacrifice over 1,500 head of live stock association cattle. Most of these cattle were disposed of to the Agricultural Adjustment Administration. Taking advantage of a bad situation the association disposed of the poorer and older cattle, thereby leaving only the better animals as a nucleus for a new herd. The old cows, those animals that have proven to be the better breeding stock, were disposed of. After taking into consideration the effect that this would have on the 1935 calf crop, it was deemed better business to keep the younger animals for future use. As predicted, the calf crop for 1935 was not heavy, hardly reaching the 50% mark. This fact in itself will, of course, mean that the shipment of yearling steers cannot be very heavy this next fall. While the outlook for an early cash return is not promising, the Tongue River Indians (members of the association) are in good spirits and more determined than ever to make a go of their self-promoted enterprise.

During the spring of 1935 a concerted effort was made by all concerned to have the Indians put up a large amount of hay. The season promised to be a good one and we all looked forward to harvesting an abundance of wild hay which grew on the surrounding hills. The season was not a disappointment; wild hay could be harvested in any amount desired. As an added inducement the Indians were informed that they might be the recipients of breeding cattle that the Government had purchased throughout the drought area. It was also made very plain to them that before anyone could expect to receive cattle, they must have feed in a sufficient amount to take care of the cattle received. Numerous Indians took our advice and put up a quantity of feed for their future needs. While some sold the hay that they had harvested, the majority held on to their feed and lived in hopes. Their hopes were not in vain.

October 15, 1935 brought the good news that the Tongue River Live Stock Association would receive 1,000 head of breeding cows under rules and regulations promulgated by the Indian Office. The Association immediately started preparatory work relative to receiving and distributing these cattle. A survey of the feed resources was made of the entire reservation. Every stack of hay was measured and computed as to tonnage, and in the end the association knew just how much feed each individual possessed. From this collected data they were then able to arrive at a conclusion as to who were able to take care of their live stock and any additional live stock that might

be entrusted to them. Naturally some of the Indians, those who had sold their hay and those who had disregarded our advice, were disappointed. They wanted cattle, but the association ruled with an iron hand and no distribution was made to the above mentioned members.

The association will also receive forty head of pure bred Hereford cows and a pure bred bull. It is their desire to run these cattle as association cattle and raise pure bred bulls for association use. Distribution of these pure breeds to individuals is not contemplated. A carload of bulls is also being shipped from Arizona. This will greatly help out the breeding situation.

The Arizona consignment of 1,048 cows arrived at Benteen, Montana in good shape. Not a single animal was lost in transit. The cattle were for the most part, young, and showed unmistakable signs of good breeding. They have been on the range for a month and are now in far better condition than when they arrived. Only four head have been lost in this first month, and three of the four drowned in Rosebud Creek. (Poor animals; possibly they did not know what water looked like.)

As an added venture the association purchased five stallions of the heavy work type. It is hoped that with the larger mares we will be able to breed up a good type of work horses.

There are now 3,200 head of Hereford cows in the association herd or owned by association members. This is far short of the goal. Twelve thousand head of breeding cows is the ultimate goal. The reservation will carry 15,000 head. It is estimated that horses and bulls will make up the other 3,000 head.

With 12,000 breeding cows, granting a 70% calf crop, 8,400 head of calves would or could be branded each spring. Figuring 50% steers and 50% heifers, there would be 4,200 steers and 2,200 heifers available for market at the end of the first year and at least 2,000 head of cows; the cows of course, to be replaced by heifers, so that the breeding herd will be kept at 12,000 head. Lumping it off in round figures, we will state that 8,000 head should be marketed each year, after the first year. Assuming that each head will return a net profit of \$25 after deducting operating expenses, we can show a net profit per year of \$200,000. Deducting \$2.50 per head per year for 12,000 breeding cows for grazing fees, still leaves a profit of \$170,000.

After scanning these figures, which are rather haphazard, it can readily be seen that the live stock industry on the Tongue River Reservation can be made to pay out and that the Live Stock Association is on the right trail. The geographic location of the Tongue River Reservation will forever prohibit farming as a commercial enterprise. Raising feed for live stock is about all that can be expected of the Cheyenne Indians. Community gardens will produce the necessary root crops, and occasionally providing the season is favorable, individuals may raise enough wheat for their own flour. This



is ground for them in the Tongue River Flour mill located at Lame Deer, Montana.

We are all looking forward to the time when the goal will have been reached. With the determination to carry on as displayed these past two years, it will only be a period of a few years until once again I. D. cattle will utilize all available range.

Time will tell!



Indian Stockmen Looking Over New Bulls



Bringing in Cattle For Dehorning

## A TUBERCULOSIS SURVEY IN THE PAPAGO INDIAN AREA

By Esmond R. Long, M. D.

Special Consultant for the Henry Phipps Institute

In March 1935, arrangements were made through the Office of Indian Affairs in Washington for a tuberculosis survey in the Papago area in Southern Arizona. With the San Xavier Sanatorium as headquarters a survey was made on groups of Indians collected at five points, viz., the Tucson Indian Training School at Escuela, the San Xavier Mission, the San Xavier Sanatorium, Sells Agency and Santa Rosa. Five hundred and thirty Indians, including school children and adults, were tested with tuberculin. The adults were assembled from labor projects of the Indian Emergency Conservation Work. About eighty per cent of the entire group were positive to tuberculin, i.e., presented evidence indicating that at some time in their lives they had been infected with tuberculosis. This indicates a very high rate of infection. Even in the children under ten years of age 60 per cent were found positive.

The tuberculin test, as is well known, does not tell whether the infection is serious or not. Accordingly those who reacted positively were X-rayed, with the following results. Three hundred and fourteen showed no evidence whatsoever of any tuberculous disease in the chest. In 59 cases there was X-ray evidence of old healed tuberculosis, presumably of no detriment to health. In 8 cases there were shadows thought possibly to represent the beginnings of active tuberculous disease. In the remaining 48 cases more or less serious disease was discovered, advanced in 28 cases and early in 20. In the advanced cases the lesions were serious enough to suggest that the patients, besides suffering themselves, were a source of spread of the disease to those around them.

From the figures obtained with the group of 530 it is possible to make a rough estimate of the amount of tuberculosis in the whole area. Such calculation indicates a very high rate, certainly several times the rate for the United States at large. One encouraging feature, however, was the fact that the lesions as seen in the X-ray films were of a chronic type, showing good resistance. This suggests that with early diagnosis and proper care the Indians of this region should overcome tuberculosis quite as well as white people.

\* \* \* \* \*



## "SHALAKO"

By Ruth Falkenburg Kirk

A God eleven feet tall! If that isn't enough to confound a visitor, multiply him by six, add a quantity of mudheads, a dash of spotted fire dancers. With a cold night and a village full of people, it is the perfect recipe for "Shalako."

For three days the Zunis fast. On the dawn of "Shalako" they butcher a thousand sheep; all the little beehive ovens are put to work, and a great feast is prepared. There is blue piki, the sacred corn meal bread that looks like the blue cotton wadding a tailor uses in padding men's coat shoulders; there is mutton stew and delicious corn gruel; great bronzed loaves of bread, crusty and fragrant; sometimes there is even refined salt from the trading store instead of the coarse gray salt from native mines. Melons are dragged from winter storehouses. It is a feast!

The dancers make appearance in mid-afternoon. They come from the "Center of the Earth," which looks like a pile of rather ordinary rocks and earth but is very sacred to the Zuni. There isn't much to see so early at "Shalako". The dancers go into retirement until about midnight, and in each of the houses to be blessed, dirge-like songs can be heard - groups of men sitting with reverent, bowed heads, making the mighty medicine of "Shalako." Visitors arrive early, Navajos to partake of the great free feast, whites to get their fill of sight-seeing, though they, too, are invited to the feast. Gala night!

The dance is to bless new homes, usually six each year, built by families in which marriages have taken place and who therefore need larger quarters. The board of governors decides who must build. Sometimes it is a strain on weak purses. Although they are community built, the owners must feed and care for the workmen during time of construction.

In olden days, the "Shalakos" came in person for the house blessing, so the legend says. But the Zuni maidens, impressed by the gods' beauty, fell in love with them. Then they were never content to marry the village lads. The gods became alarmed and held council. They sent a messenger to Zuni, with these instructions:

"Your maidens must marry and be happy. The gods must cease appearing. Once more only will they come. You are to observe exactly what they do, and then in future years you must furnish those to impersonate the gods, to follow the ritual exactly as you have observed it. We will send you the accoutrements of the ceremony. You must always guard the costumes, the songs,

and the secrets of 'Shalako'." So, once more the gods came, and the Zuni medicine men watched everything they did. The gods instructed them, and to this day the Zunis copy the ritual in every detail. The Zuni maidens are content once again.

If the visitor should notice that the gods are not really present, that they are impersonators only, it is polite to pretend they are actually gods. No one must touch the person or garments of "Shalako." He must not fall down. There are many such taboos. Infringement of taboo brings a severe penalty on the transgressor; beating for instance.

The main room of the new house is for the dance. Often a house will consist only of this big room, with one or two tiny ones, tacked on to a building previously erected. The main room is very large, forty feet or more in length, some twenty feet wide, and invariably more than eleven feet in height to accommodate the "Shalako."



"Shalako"

Each house has its own "Shalako". In one depression year, (the exception that proves the rule), the Zunis could manage only five new homes, so two Shalakos danced in one house. The Shalakos rotate. Each one will dance in the house assigned to him for a time, then he will proceed on to another house, and so on, followed in each instance by a group of mudheads who dance in the place he vacates. The fire dancers, with their flaming torches, do not appear until the morning following

"Shalako" before the gods leave the village. The blessing is preceded by the chants in each house, held in the side room. Before the dance proper begins, there is a public ceremony. Prayer feathers are blessed and buried under the threshold of the house, also under the mud floor in the center of the big room. Above this spot is hung the "Shalako" altar. In each home this is a different shape, with varied types of decoration. Visitors see it as a garishly painted wooden contraption, adorned with bits of feather or sprigs of evergreen, hanging from the center of the ceiling. It is holy to the Zuni, a perpetual evidence of the blessing of "Shalako".



It is the Zuni Penates. I have never found a Zuni Indian who would try to procure a "Shalako" altar to sell or who would even make a reproduction one for sale.

These initial ceremonies completed, the dance is ready to begin. Each room is dazzling in colorful array, with hundreds of Indians stoical in their patient waiting. In row upon row, they sit on the dirt floor, waiting for the dance. We also sit on the floor, excepting the fortunate who thought to bring collapsible stools. It seems "Shalako", whose effigy stands so erectly at one end of the room, is never coming. "They always take their time," an old timer warns, in a whisper. It is an atmosphere that breeds whispers. There is something tense, dramatic about it. Nearly one o'clock, and a stir flutters the waiting audience. Silently a Zuni slips in. The medicine men draw up a curtain, and uncertainly the "Shalako" effigy arises behind the curtain. The curtain is dropped. "Shalako", in all his magnificence of costume and height, stands before us. He moves. He swoops. Almost he is upon us, tottering over us, as he races across the floor madly, turns and races back, with the strangest sound on earth coming from his lofty mouth. It is one of the most impressive sights in all Indiandom.

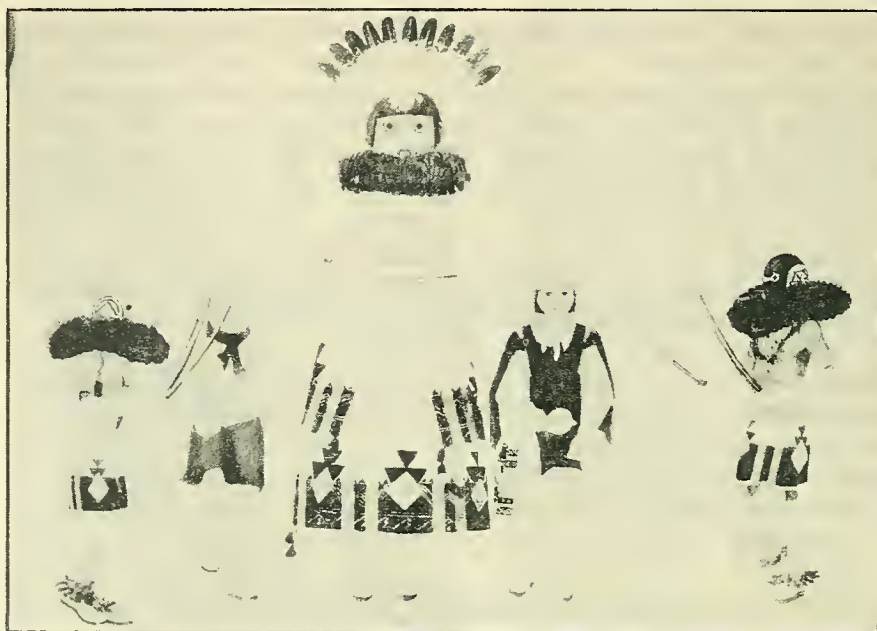
Afterward we learn about the sound. The long, protruding, wooden beak of the effigy is in halves, the lower half hollowed in some manner, and then hung on strings, so the dancer inside can pull them at will, producing the extraordinary "clack, clack," that is the distinctive call of "Shalako." Also we learn that the dancer was able to see dimly from eyeholes in the black triangle half way up the costume of the giant god.

His first swoop is his most sprightly bit of action. To and fro he pranced afterward, accompanied by a couple mudheads. Medicine men at the end of the room, pounding endlessly on native drums sang the chant. The scene settled down to a monotony of action, and quietly we worked our way out through the crowd, to find the second "Shalako" house. There the same type of dancers greeted our view, but the background of room and spectators was different. We visited all six houses before we returned to the hotel to thaw out and have supper. Hot coffee tasted good. The air in the house made the frosty winter air outside seem colder than ever as we progressed from house to house.

When we went back to the dances, the scene had shifted again. Here and there mudheads were occupying the center of the stage - hideous in their hairless masks, with ears, eyes, mouths of mud, naked except for a breech-clout, but plastered with mud for modesty. We were constantly running into friends whose presence we hadn't suspected; one of the unexpected pleasures of "Shalako." The Indian groups melted and formed again. White people were beginning to drift away now. Toward daylight, they were nearly all gone. Just Indians were left. Then we realized how much the drabness of the conventional white man's attire had dimmed the picture. It now immersed in a riotous galaxy of color as the spectators turned all Indian. They were tall

Navajos, true sons of the desert; Zunis, with their squat merry women, eyes sparkling under bright shawls; happy, interested children, decked out in turquoise and jewelry and blankets to rival their elders. In each house it was different.

Morning at last. Someone insisted it was time to go home. Foot-sore and weary, cold but content, we said goodbye to hospitable Zuni. We had seen the "Shalako." Reprinted from New Mexico Magazine.



Figures in Zuni "Shalako" Dance



"Shalako" Dance



## COMMUNITY CANNING KITCHENS AT FORT PECK

By Helen N. Allen - Cooperating Home Extension Agent

One of the biggest and probably most important projects ever attempted on the Fort Peck home extension program was the establishment of five community canning kitchens under the supervision of trained Indian women. This was started in the summer of 1933 and has been continued each of the following summers. Arrangements were made to secure five pressure cookers and the other necessary equipment of dish pans, boiling kettle and rack, large spoons and a dipper.

The first kitchens were established at Box Elder, Poplar, Chelsea, Wolf Point and Frazer. Jars were secured and those canning were asked to turn back one full jar for each six jars or fraction thereof, furnished at the kitchen. Leaders attended 100 per cent.

Armed with information and bulletins, high standards of sanitation, and equipped with clean dish towels and freshly starched house dresses, each pair of leaders opened their kitchen. In some districts activities moved with a rush. A long waiting list of impatient women who were eager to fill their jars promptly, was maintained in some of the kitchens. In others, things went slowly. Leaders were at their posts but grasshoppers, drought, laziness or inertia and personal reactions may be some of the reasons for less good response.

The Frazer district, very hard hit by elements and insects, made the best showing on the reservation the first year. One district maintained that they made no better showing because they had so many full bloods. On the other hand, the Chelsea district, with practically only full bloods, made the second best showing under two full blood leaders. Twice in a press, the Chelsea kitchen was kept open all night. At least the community Canning Kitchen idea was born and nurtured through its first year!

A continuation of community canning kitchens in 1934 met with varying success in the different districts. Since this was a year of deplorable drought, the kitchens were a failure in rather direct proportion to the garden failures. Fort Kipp did the least, Poplar came next, then Chelsea. Frazer did a marvellously good job, canning from August first to September fifteenth -- 1618 quarts of fruits, vegetables and meats in all. Five women in this area secured cookers of their own and five others arranged for cookers.

During the summer of 1935, funds were available largely through the Relief Commission, for canning equipment. One new pressure cooker and a small number of glass jars were secured from Agency funds.

The Relief Commission brought three tin can sealers and several thousand tin cans to the Fort Peck Reservation. Relief client leaders were secured and were paid from funds provided by this organization.

Early in August, a training school was held by the home extension agent for eighteen leaders. These leaders were transported to the school from all areas of the reservation. They participated in the actual canning of beets. Each leader was required to prepare, fill and seal several of the tin cans. She thus became familiar with each step in the use of the tin can sealer.



The Poplar Canning Kitchen

Kitchens were maintained at Fort Kipp, Oswego, Chelsea, Poplar, Riverside and Milk River. Each trained leader took charge of her kitchen until her budget was worked out. She was then replaced by her coworker.

Work ran very smoothly at each kitchen. The Relief Commission acted as time-keeper and distributor of the containers, and in a number of instances, as distributors of produce from the Relief Community Gardens.

A very large amount of enthusiasm and interest was evidenced by the leaders. Two of them voluntarily worked many days overtime so as to assure their neighbors of a supply of preserved food. One leader, Mrs. Walking Eagle, made a number of home visits to interest women in canning and personally furnished a good supply of her garden products for use by other community residents. One of her most worthwhile accomplishments was made in interesting four old Indians in canning. Not only did they can, but quantities, and furthermore, one older man became so enthusiastic that he went home and dug a cellar for storing these tin-canned products. He later proudly presented this cellar to the Social Case Worker and Home Extension Agent during a home visit.

In this community of Riverside, the kitchen was operated for the first time. So keen was cooperation in this center that it attained the best record made. A variety of products ranging from soup, vegetables, jelly, pickles, meat, fruit and fruit juice were canned. The total output from this one center was 2319 quarts.

Although a kitchen was started at Frazer with a trained leader, Mrs. Looking, in supervision, hail proved so detrimental to gardens that there was a dearth of produce available for preserving. Consequently a lack of coopera-



tion from among community homemakers seemed to justify a cessation of activity there. Mrs. Estelle Martin voluntarily took charge of the equipment and maintained a type of traveling kitchen for the Wiota area. She also rendered very valuable assistance to some of the few Frazer women who still wished to can. She used her home kitchen at night and loaned her own cooker to them for use in preserving what little produce was available.

Since Wiota is Fort Peck's most fertile irrigated area, the value of the work done by Mrs. Martin cannot be overemphasized. Working without pay and with no definitely outlined project, Mrs. Martin accompanied her husband, the Indian farmer for this area. She went from home to home with the large cooker and taught, supervised, and explained good canning techniques. This area has canned 2,128 quarts of vegetables and fruits this summer. An extract from a letter received from Mrs. Martin best reveals the influence and scope of her work.

"Although I have canned 2,128 quarts of vegetables and fruits this summer, I did not collect any pay or jars for myself or anyone else as I donated my time and went from home to home and canned. I am very proud of the way the people are showing interest in canning. I feel well repaid due to the fact that three years ago most of these homes never even had a quart glass jar in their home and today there are six privately owned pressure cookers in the Wiota district. I hope to beat this record next year."

Canning kitchens serve to fulfill a number of needs on the Fort Peck Reservation. This is felt to be a real piece of educational work, not flawless, of course, as it is still in a young stage of development. It undoubtedly is worth a great deal to the food storage and nutrition program. The use of fruits and vegetables in the diet can only be effectively stressed when there is a source of such produce available. Indians are very proud of their own accomplishments and are thus eager to taste and consume these home prepared jars of food. Work is offered to a small number of women as supervisors; pay is low but worthwhile and certain. Standards of cleanliness, techniques in handling food and kitchen equipment and managerial ability can be taught through real work of this kind. Such standards when once established as firmly as they are through a continued use in canning kitchens, can be assured of a carry-over into the home.

A balanced diet for Fort Peck Indians is much more nearly possible when a cellar is full of canned vegetables. Canning projects are thus a means of weaning these people away from the fried bread and tea diet. Better still, they serve as excellent insurance agents against our much feared old enemy "Hunger." Community and private gardens stimulate more canning and in turn are also stimulated by canning kitchens.

The following table of produce canned indicates the response to this activity and also the fact that its value continues to increase in the above stated respects, from one year to the next.

1933 - 5 kitchens-	1,968 Quarts
1934 - 4 kitchens-	2,110 Quarts
1935 - 6 kitchens-	6,645 Quarts

## FIRST AID AT SHOSHONE

By Dr. L. H. Wilmoth

A car careens madly off a highway and crashes! The driver is critically injured. A Fort Washakie First Aider happens by. He does not immediately get panicky, lift the injured victim to his feet, jackknife him into a passenger car and dash with insane speed to the nearest doctor. He coolly and calmly examines the poor unfortunate, administers the necessary and oftentimes life saving first aid, and then transports the patient with every possible degree of comfort and without undue haste, to the nearest hospital.

A fellow I.E.C.W. worker at the Shoshone Agency is bitten by a rattlesnake! Does his foreman waste precious time frantically calling for the doctor? Does he catch a chicken, split it open and apply it to the bite to "draw out the poison?" He does not! He promptly administers scientific First Aid treatment, thereby preserving the patient's life until such a time as a doctor can be procured to carry on with the treatment.

For ten interesting weeks, a class, composed of the Supervising personnel of the I.E.C.W. projects at the Shoshone Indian Agency, Fort Washakie, Wyoming, has been studying the nature of various injuries and illnesses, their prevention, how to determine their presence and estimate their seriousness, how to treat them in such a way as to give the patient the best possible chance for recovery and how to transport the patient in such a way that no further harm will result.

Following the American Red Cross First Aid Course, Doctor L. W. Wilmoth, the Agency IECW Physician, gave the class a two hour lecture and demonstration once a week, for ten weeks. This has been supplemented by the diligent study of the American Red Cross First Aid Textbook by members of the class. Much credit is due Mr. R. G. Pankey, IECW Camp Superintendent and the class secretary, for the promotion, attendance, general interest and successful completion of the course.

Fifteen members have qualified for their First Aid Certificates.

A second class of twenty-two Leaders and Assistant Leaders has been started and has already completed the first four of the ten lessons. It is felt that their interest and serious study of First Aid is very worthwhile.

\* \* \* \* \*



## COMMUNITY WORKERS IN ALASKA

In an endeavor to make the community day schools in Alaska more adequately serve the entire population of each native village, the Office of Indian Affairs has, during the past summer, appointed seventeen community workers in Alaska. These positions supersede former positions at the same places with the title of principal teacher.

In each case the community worker is stationed in an isolated village with a population of seventy-five to two hundred Indians or Eskimos. His duties are not only to teach the children in the first four or five grades of a rural school, but also to work with the adults in the village, assisting in the promotion of native industries, domestic arts, personal hygiene, village sanitation, improvement of water supply, gardening, local self-government, relations with whites, liquor questions, land matters, fishing rights, destitution, cooperative stores and reindeer.

One of these community workers, appointed in September, is Mr. Neville J. McMillan, who has been assigned to the village of Atka, which is situated far out on the Aleutian Islands. At this station he will be entirely cut off from all communications with supervisory officials from October until the following June. No mail will be received by him during this nine month's period, nor will it be possible to send him supplies of any kind. A part of his duties will be to assist the native in their fur-farming activities, which consists of raising blue foxes on Atka Island and on adjacent islands. This is a very profitable industry for the natives when properly and adequately supervised by a government representative. While the foxes are not trapped every year, some years the income from fox furs may be as much as fifty thousand dollars. Atka is also noted for the exceedingly fine baskets woven by the older native women.

Mr. McMillan and his wife will be the only white people at this isolated station. The only means of transportation to and from Atka is by a United States Coast Guard vessel of the Bering Sea Patrol Force and an occasional visit by a small trading schooner during the summer months.

## The Frontispiece

Spinning and weaving is done in the homes of the Tule Indians. The woman shown in the frontispiece is weaving cloth for hammocks which are used as beds. The Tule Indians of the San Blas Coast, although living in contact with civilization for two centuries in Northern Panama, have retained their racial purity, their independence and their primitive mode of living.

## ANNUAL POTATO SHOW AT SHELLEY, IDAHO

By H. A. Ireland

Agricultural Extension Agent

At the annual Shelley Spud Day potato show, held each year in October at Shelley, Idaho, thirty miles north of Fort Hall, the best potatoes in the world are exhibited by growers of eastern Idaho. Exhibitors and sponsors of the show all admit this and the fact is advertised right in the premium list.

For the past six years potatoes grown by Indians on the Fort Hall Reservation have been exhibited at this show, exhibits for the last several years coming principally from the plots of the members of the Indian 4-H potato clubs.

For two or three years the Indian potatoes, while entirely creditable, were among the 90 per cent majority that always fail to win any awards. Two years ago things took quite a turn. Layton Littlejohn, 4-H member up near the Blackfoot River, and his father, Ernest, dug their entire patch of Idaho Rurals and selected three samples for the Shelley show. Layton entered two of them in his own name, one as commercial potatoes and one as non-certified seed, letting his father have the other to enter as non-certified seed in the adult division. The three entries won three blue ribbons, meaning first premiums, and fifteen dollars in cash - considerably more than the crop from the entire plot was worth.

In 1934 Indian potatoes dried up and no exhibit was made at Shelley. In 1935 the season was so backward that the bulk of the potatoes were not sufficiently mature to dig at the time the show was held and only ten exhibits were prepared. These were all from plots of club members and consisted of three samples of seed and seven samples of commercial Idaho Rurals. They were entered in the junior division which includes 4-H clubs, Future Farmers and other junior growers.

Six premiums were offered in each class. In the seed class Indian boys won first, second and sixth; and in the commercial class, Indian boys and girls won second, third, fourth and sixth, making a total of seven of the twelve ribbons offered awarded to Indian exhibits. Two of the winners were young girls, sisters, who won first prize on their potatoes in the Indian booth at the Eastern Idaho District Fair where second prize was won by two small brothers.



## FROM IECW FOREMAN REPORTS

Good Results On Truck Trail Construction At Choctaw-Chickasaw. Four miles of truck trail construction on Winding Stair Mountain met with the usual good results. Clearing right-of-way consisted the week's program. Considerable time is consumed digging up trees on the right-of-way, also doodling large boulders. In some instances blasting is necessary, but try to avoid much shooting and save the cost of dynamite as far as possible. Senti Chito.

Work On Drainage Canal At New York. The work on the "drainage canal" at the St. Regis Reservation is now in its third week and progressing rapidly. There are sixty-one Indians working with seven teams of horses. These Indians are all reporting for work very regularly and are all anxious to work. There are, of course, more men asking to be given work and we hope to put more of them to work soon.

The blasting has been started and with the equipment at hand we have removed tons of stone. At the start of the week the work on the canal was somewhat retarded by the frozen ground, but the weather is once more in our favor, and the men and teams are stretching out into the open fields. Joseph F. Tarbell.

Forest Stand Improvement At Five Tribes. Work for the week consisted of forest stand improvement. Work progressing, every man doing his part well and are enjoying the work better all the time. We are

using twenty men here on this project and are changing the crew from time to time in order that we may give more Indians work.

This week the boys have been cleaning off a basket ball ground and everything looks promising for a real time here in the future as they will be ready to take on a few of the local teams. Elmer McKinney.

Drift Fence Construction At Shoshone. We now have two different crews working, one installing culverts and another cutting, hauling and peeling fence posts. We haven't as yet assigned a very large crew getting out fence posts, but the few men working on that project are doing well. As we are treating culverts every day now we haven't treated any fence posts, but we'll do so soon.

The men we have working at the treating plant really have the worst job in camp. They are all always covered with oil and too, the oil ruins everything it gets on.

Yesterday we had a Thanksgiving dinner that was good enough to tickle the palate of any monarch. Every man in camp enjoyed the turkey, cranberries, pumpkin pie, salads and all the rest of the good things we had immensely. We didn't have any sick men so I believe even though each man ate much more than usual he knew when to stop.

Our camp athletic club sponsored

a benefit dance last Friday and made enough money to send for basket ball suits for our camp. Our practice tournaments are growing larger and we expect to go places in the inter-camp league. Leo Cottenoir.

Boxing At Lac du Flambeau. Boxing has been a major sport in this camp since snow fell. One of our enrollees who knows quite a bit about the sport has been elected trainer. He seems to be well acquainted and qualified for this position. He has been a Golden Gloves contender. From him the enrollees who prefer boxing have gained a number of points on scientific boxing. M. G. Hunt.

Short Report From Pipestone. Work progressed very nicely during this week with very favorable weather conditions.

The well is now about twenty-six feet deep and a small vein of water has been struck. We hope to have more water soon. J. W. Balmer.

Progress At Colville. We made a nice showing on our right-of-way work with our small crew and weather conditions have been very nice for such work.

We really have the best working chance this winter that we ever have had. The work is near camp and most of the cat work will be side cast work which is ideal during the wet or even cold weather. If we are fortunate and don't have any mishaps or have to shut down for the lack of funds, we will be able to make a splendid showing on the project by spring. Joseph A. Kohler.

Clothes Issued At Red Lake. Clothes were issued to all the en-

rolled men and Old Man Winter may not be such a cruel fellow after all. Thanks to all who made the issue possible.

Good weather prevailed during the week excepting the last day when rain was encountered. After one day of brushing and clearing, we reached the end of the Sayersville truck trail. The rest of the week was spent at burning brush and grubbing.

A locating crew started work on the Sandy Lake truck trail and located one mile. The bridge crew has started to put on stringers on the Red Lake River bridge. The crew on timber estimating continued to run control lines.

Our basket ball team is again looking forward to a good season and all hope to get a period at the gym at least once a week for practice. Joseph Graves.

An Adult Night School At Fort Totten. At the adult night school last Monday night there were 49 present. Seven of these were in the shop class. The rest were in the trail building, agriculture and sewing classes. Principal Beitzel is supervising the schools with regular employees conducting the classes. Next week we will start a class in auto-tractor mechanics.

People living too far away from the agency to come to this school have asked us to hold night schools in their homes as we did last season. Those that live along roads that will be kept open for cars, will meet at a central family home once a week. We will start such schools after the holidays and change instructors so that each will not have more than one night per week. Last season we had five



nights some weeks and that is entirely too hard. Edwin C. Losby.

Various Reports From Cherokee.  
Maintenance: We installed nine culverts and hauled thirty yards of rock and dirt for fills on the Hoot Owl Cove truck trail this week and opened up three and one-half miles of ditch line this week. Anderson Saunooke.

Fire Lane: Progress on trail work for this week has been good. We have built one mile of fire lane making four miles completed for this month and one mile partly completed. Will Roberson.

Truck Trail: We got along very good this week although the weather was cold and had hard place to work. We didn't get much done but we got to where we can go fast again for several hundred feet. We are nearly up to what is called Salmer Branch. I had ten men Monday, nine on Tuesday, nine on Wednesday, eight on Friday and built 342 feet during the week. Joe Wolfe.

Forest Improvement: We got a long fine this week. The men all worked good and seemed to enjoy their work.

We had one bad day, worked in snow all day, the first snow we have had this year. Roy Bradley.

Report From Sacramento. The men are now working on a rock fill for a bridge approach. The fill is 155 feet in length, 9 feet in height at the highest point of fill, is 15 feet wide at the bottom and 12 feet wide at the top. When completed the fill will contain a little over

560 yards of rock. This rock is very handy to the job, none of it being trucked over a few hundred yards and most of it within 100 feet of where the rock is needed. The men are glad to get the bridge across the river and are doing a fine piece of rock masonry. Homer Carson.

Completion Of Riprap and Gulley Control Work At Potawatomi. We are happy to report the completion of the riprap work on project 34 and also the gulley control work under project 36 this week. We had rather bothersome weather and no one worked through the holiday. The large group of men that were working on project 36 will be moved to a new area the coming week pending future plans for the territory in which they have been working. This particular territory has been more or less untouched heretofore and needs more attention. We have also started a small crew of men on project 46, our forest culture project, which is related to all of our reservations. This crew is at work gathering hardwood seed at the present time. P. Everett Sperry.

New Name For Camp At Uintah And Ouray. At the last camp social meeting held Tuesday, the winner of the contest of selecting a name for the new camp was announced. The winner was selected by three judges. Henry S. McBride was the lucky winner. He received \$2.00 for the name which he gave the new camp. The name was very appropriate. It is, "The Hidden Camp".

The rest of the evening was spent by playing games and singing. Refreshments were served by the women from the family camp.

The men on all projects are doing

fine work. After we get moved into our new quarters we hope to get things arranged so that we will be able to make better progress. Roy Langley and Carnes La Rose.

Our work for the week ending the sixth: All culverts completed which will finish our trail work for this winter. We also put in a culvert at the spring on the moon lake road. This was getting to be a pretty bad place. The ice was piling up making it almost impassable. We also made a short driveway to our camp from the main road. This was quite an improvement.

Our camp is in pretty fair shape and the boys are quite proud of it. We are trying to make it the cleanest and neatest camp on our reservation, and it is open for inspection at any time. Glenn Reed.

Progress At Mission. The crew is cutting firebreak and fencing on reservation boundary. Very good progress is being made. We are using oak and manzanita posts, and 4 strands of 12 $\frac{1}{2}$  gauge galvanized barbed cattle wire. Where rock is encountered we drill holes and drive in steel T posts. R. A. Wehr.

A Meeting At Eastern Navajo. We have little meeting in the room we talk to the men, those are working here at this dam. Hosteen D. Benully the President Stony Butte Chapter told the men to be on time in the morning and same way at noon. Let's go to work all at the same time don't get behind. Take care you harness your team, be sure save some of your money don't spend it all at once so you can had some money for this winter to buy some

food for your children. Spend your money for something that's good. We hope they put out some more money for us after this dam complete so our boys could work all winter. The Indians those living around Lake Valley sure needs the work. They would like to hold about 4 or 5 wells to be fixed so they can have some water all the time for their cattle which they just bought them last week, also for their sheeps and horses. The Lake which we called it Juan's Lake some time gets dry out. The Indians those are living there pretty hard for them to haul water quite a ways from their home. We'll be very thank for if they put out some more money for that springs work around Lake Valley. Ned Morgan.

Report By Indian Leader At United Pueblos. I have just a few words to tell you about my work here at the reservoir. We have been getting along fine so far, and I appreciate very much that my boys have been doing good work.

Ever since Monday it has been fair weather and yesterday morning it snowed and all my boys and teams were in the camp ready to work so we did right after the snow we went to work. It was muddy at first when they started but after about an hour it was alright. S. Arquero.

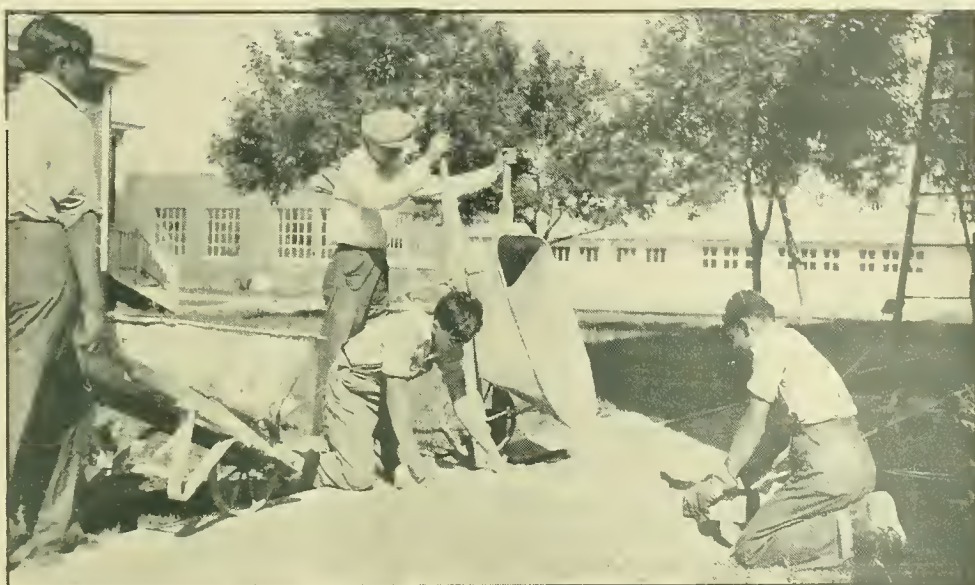
Work On Various Projects At Fort Belknap. Progress was made by all crews working. With fair weather all week the crews were working on range fence construction, riprapping, dam construction and forest cleanup.

The basket ball team defeated the Rainbow team from Havre, Montana, by a score of 24 to 16. Edward Archambault.





Corn Crops to Fill  
School Silos.



Building Con-  
crete Walk  
Around Boys'  
Building.



Filling School  
Silos.

SMITHSONIAN INSTITUTION LIBRARIES



3 9088 01625 0045